of the orderly regularity of things. That Anaxagoras was the first Ionic philosopher who made mind and good a principle of the universe.-^. Concluded, that Aristotle's Materialists were downright Atheists, not merely because they held all substance to be body, since Heraclitus and Zeno did the like, and yet are not therefore accounted Atheists (they supposing their fiery matter to be originally intellectual, and the whole world to be an animal); but because these made stupid matter, devoid of all understanding and life, to be the only principle.—-13. As also, because they supposed every thing besides the substance of matter, life and understanding, and all particular beings, to be generable and corruptible, and, consequently, that there could be no other God, than such as was native and mortal.. That those ancient Theologers, who were Theogo-nists, and generated all the gods out of night and chaos, were only Terbal Theists, but real Atheists; senseless matter being to them the highest Numen.—14. The great difference observed betwixt Aristotle's Atheistical Materialists and the Italic philosophers, the former determining all tilings, besides the substance of matter, to be made or generated, the latter, that no real entity was either generated or corrupted; thereupon both destroying qualities a,nd forms of body, and asserting the ingencrability and incorporeity of souls. —15, How Aristotle's Atheistic Materialists endeavoured to baffle and elude that axiom of the Italic philosophers, that nothing can come from nothing nor go to nothing; and that Anaxagoras was the first amongst the Ionics, who yielded so far to that principle, as from thence to assert incorporeal substance, and the pre-existence of qualities and forms in similar atoms, forasmuch as he conceived them to be things really distinct from the substance of matter.—16. The error of some writers, who, because Aristotle affirms, that the ancient philosophers did generally conclude the world to have been made, from thence infer, that they were all Theists, and that Aristotle contradicts himself in representing many of them as Atheists. That the ancient Atheists'did generally xo^offotav, assert the world to have been made, or have had a beginning; as also some Theists did maintain its eternity, but in a way of dependency upon tlie Deity, That we ought here to distinguish betwixt the system of the world, and the substance of the matter, all Atheists asserting the matter to have been, not only eternal, but also such independently upon any other being.—17. That Plato and others concluded this Materialism, or Hylopathian Atheism, to have been at least as old as Homer, who made the ocean (or fluid matter) the father of all the gods. And that this was indeed the ancientest of all Atheisms, which, verbally acknowledging gods, yet derived the original of them all from night and chaos. The description of this Atheistic hypothesis in Aristophanes, that night and chaos first laid an egg, put of which sprung forth love, which afterwards mingling with chaos, begat heaven and earth, animals, and all the gods.—18. That, notwithstand-